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Fundamentalism.

A year ago we found in the United States considerable agitation in ecclesiastical circles concerning the position of the Bible in modern usage and regard. In the more Southern States it received expression in views sincerely held and somewhat violently set forth. The Word of God was the inpregnable rock, often assailed but never shaken, the one fixed unchanging factor in a world of change. To doubt the fact was to be worse than an unbeliever, it was to be the deadly enemy of all truth, the profane attacker of all that was sacred and venerable. Consequently, earnest men and women of our own faith knew something of the nature of persecution. If twentieth century conditions made active persecution impossible, social ostracism and other modes of theological hostility were by no means unknown. Not once but on numerous occasions we were asked: "What do you think about Fundamentalism?" "Have you anything corresponding to it in Great Britain?" Perhaps we were swayed by patriotic feelings when we replied that while we knew of a few singular teachers who approximated to a Fundamentalist position yet a party of Fundamentalists clamant and actively co-operative was unknown in our land. We had long left behind and settled the questions which were then being discussed in America. Few amongst ourselves nowadays accepted as true the literal story of Creation in the Book of Genesis. Science had won an assured place in the esteem and recognition of thoughtful British people.

Apparently, we were a little premature and it has been permitted some orthodox Presbyterians of Ulster to put us in the wrong. If the Westminster Confession of Faith is to stand and serve as the standard of truth then Darwin and his successors have laboured in vain. For us, as for the framers of the Confession of Faith, finality was attained in the 17th Century and the scientific teachings of our modern schools and colleges must be revised in accordance with the following categorical statement:—

"It pleased God the Father, Son, and Holy Ghost, for the manifestation of the glory of His eternal power, wisdom, and goodness, in the beginning, to create, or make of nothing, the world, and all things therein, whether visible or invisible, in the space of six days, and all very good."

Fundamentalism, here and in America, means that this serves as the only true explanation of the Creation of the Universe. To doubt it, and to refuse it subscription, is to be guilty of modernism and every other evil, even the worst of all evils, Unitarianism. Things have indeed come to a perilous plight for earnest minds. Give such a position supremacy in a theological college to day and you mark it off decisively from every living and appealing centre of modern thought. The students of such an institution would hardly need to look far and wide for an answer to the question: "Why don't men attend the Church?" The churches they served would only survive as an asylum for the somnolent or the mentally deficient. Thinking men and women would of necessity be outside their pale.

Notes of the Month.

The General Synod Meetings do not make much of a popular appeal and it would be idle to suppose they ever will. Yet there is surely room for better support on the part of the laity. Year after year the faithful few meet and do their part, but how much more encouraging it would be for them and for us all if popular interest were aroused and provided for! One way is fortunately or unfortunately denied to us as a free church. We cannot get up a heresy charge and enliven our proceedings in the manner that the General Assembly gatherings seem likely to be stimulated this month. Is there no self-sacrificing person amongst us who could be flung to the lions of conservative criticism in order to create a scene and a setting for our assembling together? Alas! Our fathers in delegating to us the legacy and the duty of religious freedom left us without that possible resort. But, failing the fact of heresy, may we not give thought to the modes in which our liberty may be better employed for the common good? After all, freedom is no longer an end, an objective lacking and longed for, but a means. Therefore, shall we not better employ it for man's good and God's glory?

* *

Here in the North of Ireland we shared in the heartfelt regret and widespread sorrow occasioned by the untimely death of Dr. Stanley Mellor, of Liverpool. A brave and fiery spirit and a too frail bodily tenement were his equipment for the work of the Christian Ministry and as long as they kept company he was an heroic and influential member of the Church Militant. Many disagreed with his methods and not a few with his personal views, but all felt his absolute sincerity and his whole-hearted belief in the needful triumph of good over evil. It is a profound pity that his splendid and challenging crusade in Liverpool has had so tragic a termination and we register our profound sympathy with his relatives and many friends. May his bereaved congregation soon find a fitting successor to continue the good work he so bravely undertook.

* *

Our readers will rejoice in the prospect of an early appointment to the pulpit so long occupied in Larne by the Rev. James Kennedy. Much will be demanded from the one who succeeds to that important position, but no less will be required on the part of those in the pews. There should be, and we most sincerely hope will be, a co-operative endeavour on the part of all Larne and Kilwaughter members to make a success of the new enterprise. It is a time when personal predilections should unite with self-sacrificing devotion on behalf of a common cause. A new minister deserves it and church membership, rightly understood, will refuse nothing that unselfish devotion enjoins. We all hope and pray that a new chapter of history will be written as satisfactory for Larne and its people as it will be encouraging for us all.

* *

The series of very successful Meetings which celebrated the Jubilee of the Ulster Unitarian Christian Association, a report of which appears in this issue, should serve to bring the cause of our Association prominently befor its members and friends. At the same time the interest aroused in orthodox circles concerning Subscription, modified or otherwise, should result in inquiries about our better and more tolerable state of religious liberty. Missionary efforts should be made to meet and satisfy all earnest inquirers.

* *

The Editor would express his grateful thanks to the Rev. Alfred Turner for kindly seeing the May Number of the Magazine through the press while he was absent for holiday purposes.

Temperance Notes.

Prohibition in the U.S.A.

The history of Prohibition in America is really the best way of putting it, because movements began at least three hundred years ago which might reasonably be said to have culminated in the famous Volstead Act of 1919. It is a story of the control of the liquor business, on the recognised assumption that it was a dangerous business, and therefore required controlling to prevent as far as possible, its evil consequences. The Rev. Christopher R. Elliot, LL.D., delivered a remarkably well prepared address before the Annual Meeting of the American Unitarian Society in Boston, twelve months ago, from which I am extracting most of my material for these notes this month. He shows very conclusively that our brother ministers over there took a no mean part in the Temperance movement through those centuries. A list of these Ministers could not be given here for it alone would more than fill this page.

As far back as 1761 (e.g.) the Rev. John Adams was greatly perturbed by the multiplication of licensed houses in Braintree, and by the evils resulting therefrom. Wrote he, "Young people are tempted to waste their time and money and to acquire habits of intemperance and idleness. . . . . .The reputation of our country is ruined among strangers, who are apt to interpret the character of a place from that of the taverns, and the people they see there. But the worst effect of all. . . . . these houses are become in many places the nurseries of our legislators. . . . I think for these reasons it would be well worth the attention of our legislature to confine the number and retrieve the character of licensed houses, lest these evils should arise at length to a degree of strength that even the legislature will not be able to control." He also spoke of these taverns as "so many money boxes of Pandora, hourly scattering plagues of every kind."

It is pleasant to record that his energies were not unavailing, for he effected the reduction of many licensed houses in Braintree and other towns. But then, we have to record (best from a letter to a friend written fifty years later, 1811) "I only acquired the reputation of being a hypocrite and an ambitious demagogue by it. The number of licensed houses was soon reinstated; drams, grog, and sotting were not diminished, and remain to this day as deplorable as ever."

Another Twenty Years.

John Adams was 75 when he wrote the above disheartening words. Now in 1813, conditions becoming worse we find an organisation formed in Boston called "The Massachusetts Society for the suppression of Intemperance," and among its active members, William Ellery Channing and Ezra Stiles Gannett. The Rev. M. Eliot draws our attention to that title "for the suppression of Intemperance." Not to remove temptation, but rather to strengthen moral purpose and the will to resist temptation—not to prohibit sale, but to dissuade men from buying. This society laboured earnestly, seriously and doubtless effectively for about 20 years. Many societies followed until 1830, we learn that in twenty four States, there was a total of one thousand societies with more than one hundred thousand members. Fifty distilleries had been closed, four hundred merchants had renounced the traffic; twelve hundred drunkards had been reformed, and a religious revival followed in many places. Total Abstinence from "ardent spirits," later from all intoxicants, became the Temperance ideal.

Moving More Quickly.

In 1830 the town of Easton voted "No selling of distilled liquors in town." In 1832, Henry Ware, jun.,

another Unitarian, denounced liquor selling, and certain county commissioners refused to licence the sale of "Ardent Spirits." In 1832 a law was passed in Massachusetts forbidding the sale of ardent spirits in any less quantity than fifteen gallons, this was soon after repealed and among the protestants we note several Unitarians, including William Ellery Channing again.

Dr. Channing.

Let us stay with him for a while. I would remind readers that he was a very strong advocate of individual freedom and had a dread of state interference, yet we have these words from his famous sermon before the Massachusetts Temperance Society:

"What ought not to be used as a beverage ought not to be sold as such, what the good of the community requires us to repeal, no man has a moral right to supply."

"To form an enlightened and vigorous public sentiment, which will demand the suppression of these licensed nurseries of intemperance, is a duty to which every man is bound, and a service in which each may take a share."

"I see, indeed, a terrible energy in human appetites and passions, but I do not faint. Truth is mightier than error; Virtue than vice; God than the evil man. In contending earnestly against intemperance we have the help and friendship of Him who is Almighty. We have allies in all that is pure, rational, divine in the human soul, in the progressive intelligence of the age, in whatever elevates public sentiment, in religion, in legislation, in philosophy, in the yearnings of the parent, in the prayers of the Christian, in the teaching of God's House, in the influence of God's Spirit. With these allies, friends, helpers, let good men not despair, but be strong in the faith that in due time they shall reap, if they faint not."

We will leave it here, for awhile, and next month give further milestones on the road to Total Prohibition.

Our June Meetings.

The General Synod assembles in June (vide Advertisement and Notices) May true Temperance Reformers have the courage to speak as opportunity arises, and I earnestly appeal for **volunteers** on the Temperance Committee. Don't let us seek you out, but tell us that you want to be on the Committee. Because **we want you,** indeed **we need you.**

P.G.

The Westminster Confession of Faith.

In view of the frequent mention of the above in recent newspaper correspondence and also because of the coupling of it with the Scriptures as the standard of orthodox teaching, it will be of interest to our readers to note what the Confession of Faith has to say concerning Holy Writ. We give, without comment,

CHAP. I. OF THE HOLY SCRIPTURE.

Although the light of nature, and the works of creation and providence, do so far manifest the goodness, wisdom, and power of God, as to leave men inexcusable; yet they are not sufficient to give that knowledge of God, and of his will, which is necessary unto salvation: therefore it pleased the Lord, at sundry times, and in divers manners, to reveal himself, and to declare that his will unto his church; and afterwards, for the better preserving and propagating of the truth, and for the more sure establishment and comfort of the Church against the corruption of the flesh, and the malice of Satan and of the world, to commit the same wholly unto writing; which maketh the holy scripture to be most necessary; those former ways of God's revealing his will unto his people being now ceased.

II. Under the name of Holy Scripture, or the Word of God written, are

now contained all the Books of the Old and New Testaments, which are these :

OF THE OLD TESTAMENT.

Genesis.
Exodus.
Leviticus.
Numbers.
Deuteronomy.
Joshua.
Judges.
Ruth.
I. Samuel
II. Samuel.
I. Kings.
II. Kings.
I. Chronicles.
II. Chronicles.
Ezra.
Nehemiah.
Esther.
Job.
Psalms.
Proverbs.
Ecclesiastes.
The Song of Songs
Isaiah.
Jeremiah.
Lamentations.
Ezekiel.
Daniel.
Hosea.
Joel.
Amos.
Obadiah
Jonah.
Micah.
Nahum.
Habakkuk.
Zephaniah.
Haggai.
Zechariah.
Malachi.

OF THE NEW TESTAMENT.

The Gospels according to Matthew.
Mark.
Luke.
John.
The Acts of the Apostles.
Paul's Epistles to Romans.
Corinthians I.
Corinthians II.
Galatians.
Ephesians.
Philippians.
Colossians.
Thessalonians I.
Thessalonians II.
To Timothy I.
To Timothy II.
To Titus.
To Philemon.
The Epistle to the Hebrews.
The Epistle of James.
The first and second Epistles of Peter.
The first, second, and third Epistles of John.
The Epistle of Jude.
The Revelation.

All which are given by inspiration of God, to be the rule of faith and life.

III. The Books commonly called Apocrypha, not being of divine inspiration, are no part of the canon of the scripture ; and therefore are of no authority in the Church of God, nor to be any otherwise approved, or made use of, than other human writings.

IV. The authority of the holy scripture, for which it ought to believed, and obeyed, dependeth not upon the testimony of any man or church, but wholly upon God, (who is truth itself) the author thereof ; and therefore it is to be received, because it is the word of God.

V. We may be moved and induced by the testimony of the Church to an high and reverend esteem of the holy scripture, and the heavenliness of the matter, the efficacy of the doctrine, the majesty of the style, the consent of all the parts, the scope of the whole (which is to give all glory to God), the full discovery it makes of the only way of man's salvation, the many other incomparable excellencies, and the entire perfection thereof, are arguments whereby it doth abundantly evidence itself to be the Word of God ; yet notwithstanding our full persuasion and assurance of the infallible truth, and divine authority thereof, is from the inward work of the Holy Spirit, bearing witness by and with the word in our hearts.

VI. The whole counsel of God, concerning all things necessary for his own glory, man's salvation, faith, and life, is either expressly set down in scripture, or by good and necessary consequence may be deduced from scripture : unto which nothing at any time is to be added, whether by new revelations of the Spirit, or traditions of men. Nevertheless, we acknowledge the inward illumination of the Spirit of God to be necessary for the saving understanding of such things as are revealed in the word ; and that there are some circumstances concerning the worship of God, and government of the Church, common to human actions and societies, which are to be ordered by the light of nature and Christian prudence, according to the general rules of the word, which are always to be observed.

VII. All things in scripture are not alike plain in themselves, nor alike clear unto all ; yet those things which

are necessary to be known, believed, and observed, for salvation, are so clearly propounded and opened in some place of scripture or other, that not only the learned, but the unlearned, in a due use of the ordinary means, may attain unto a sufficient understanding of them.

VIII. The Old Testament in Hebrew (which was the native language of the people of God of old), and the New Testament in Greek (which at the time of the writing of it was most generally known to the nations), being immediately inspired by God, and by his singular care and providence kept pure in all ages, are therefore authentical so as in all controversies of religion, the Church is finally to appeal unto them. But because these original tongues are not known to all the people of God, who have right unto and interest in the scriptures, and are commanded, in the fear of God, to read and search them, therefore they are to be translated into the vulgar language of every nation unto which they come, that the word of God dwelling plentifully in all, they may worship him in an acceptable manner, and, through patience and comfort of the scriptures, may have hope.

IX. The infallible rule of Interpretation of scripture is the scripture itself; and therefore, when there is a question about the true and full sense of any scripture, (which is not manifold, but one), it must be searched and known by other places that speak more clearly.

X. The supreme Judge, by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the Holy Spirit speaking in the scripture.

N.B.—All Communications should reach the Editor, Ardeevin, Cadogan Park, Belfast, not later than the 16th of the month preceding pubilcation.

Ulster Unitarian Christian Association.

JUBILEE MEETINGS.

The Annual Sermons on behalf of the above Association were preached in the First Presbyterian Church, Belfast on Sunday, May 2nd, by the Rev. W. G. Tarrant, B.A., of London, Editor of the "Inquirer."

At the Morning Service Mr. Tarrant took for his text "With freedom did Christ set us free." He said the emphasis was not simply on the "liberty," but upon the "progress of liberty." Freedom was a thing of life, and life was always going on. It was not enough to be set free, for they must always go on acquiring more liberty, and that was but using the liberty they had. They were celebrating the jubilee of their association that day. Those who were foremost in its formation had grown old, and some had departed from this life. A new generation had arisen, who, if they were content to be lead only by the actions of those of old were, indeed, bestowing poor praise. The new generation had also a work to perform. They had the work of proclaiming the great liberty which belonged, as they knew from experience, to life, after the mind of Christ. From time to time they might expect new fetters imprisoning them in different ways, but it was their business to go on from stage to stage, and from strength to strength. If youth was to be a thing of triumph it must be subject to law. It must be controlled—and self-controlled when parental control was set aside. The latter control was invaluable to those of extending years, but there was a time when everyone must assume responsibilities. They were then free, but if they had not self-control into what chaos might they not drift? The law of love was the law for which nations were struggling, and by which every one might work for the good of all. Love was at the bottom of that Divine

regard for one another, and was triumphant over common troubles, common ignorances, and common difficulties. It would lead their lives into freedom and reveal what was in them. The gospel of love was a true and practical proposal to be applied by every person in all spheres of life, and would not fail to bring a valuable harvest in the days to come.

Preaching to a crowded congregation in the evening on "Faith's Fight To-day," Mr. Tarrant made an eloquent and inspiring appeal to the younger members of his audience to remember the great heritage of their Faith, and in their daily lives to strive unceasingly to come nearer to Christ's supreme example.

On Monday afternoon, 3rd May, the Celebration of the Association's Jubilee was opened with a Reception in the Central Hall to meet Rev. W. G. Tarrant, and Mr. R. Durning Holt, of Liverpool. Tea was served to a large company of subscribers and friends, under the supervision of Mrs. J. Glynne Davies, assisted by Mrs. Kelly, Miss M'Caw (Banbridge), Mrs. Slipper and Mrs. Watkins. A short, but most attractive, musical programme (vocal and instrumental) was contributed by Mrs. Boas, Miss Boas, Mr. J. Calder and Rev. J. G. Davies. This was followed by "A Ramlet of Puce," a very amusing duologue, given by Miss V. E. Curran and Mrs. S. Ervine. An appropriate introduction to the proceedings had been arranged by Mrs. Jackson—an "Anniversary Song" song by five little girls each bearing a cake surrounded by ten lighted candles. The reception was followed by a Dinner in Messrs. Anderson and M'Auley's Restaurant under the presidency of Mr. W. T. Hamilton, one of the few surviving original members of the Association. There was a good attendance at this function, and after an excellent repast, the following toasts were honoured—"The King," proposed by the Chairman; "Our Guests" proposed by Rev. J. A. Kelly, and responded to by Mr. Holt and Rev. W. G. Tarrant. "Our Association" proposed by the Rt. Hon. Lord Justice Andrews and responded to by Rev. Alex. Gordon; "The Chairman," proposed by Mr. C. J. M'Kisack, and responded to by Mr. Hamilton. At 8 o'clock the Annual Meeting took place in the Central Hall, that revered champion of the Association, Rev. Alex. Gordon presiding over a very large gathering. Ministers of most of our congregations, including the Moderator of the church (Rev. W. Townley Tilson, M.A.) were present, besides a large representation of lay members of both sexes.

Apologies for absence were reported from two good friends of the Association: Rev. H. J. Rossington, M.A., and Mr. Bowman Malcolm. Owing to the impending General Strike, the guests of the Association found it necessary to cross to England that evening, and their enforced early departure necessitated some alteration in the arrangements. After devotional exercises, conducted by Rev. S. E. Bowen, The Rt. Hon. J. M. Andrews, D.L., M.P., Minister of Labour, moved a resolution of welcome to Mr. Holt and Rev. W. G. Tarrant, and thanks to the latter for his sermons of the previous day.

In the course of an interesting address, Mr. Andrews mentioned the fact that Mr. Holt's firm had ordered no fewer than fifty ships in Belfast. The resolution was seconded by Miss Hutton and passed with enthusiasm.

Mr. Holt, in reply, said he came amongst them almost as a stranger, but his firm had found that the Belfast people built exceedingly good ships. (Applause). They had always been well satisfied with vessels turned out in Belfast. Continuing, Mr. Holt said it was to be regretted that there was so little intercourse between Irish and English Unitarians. He congratulated them on their jubilee celebration. They were living in an age of materialism in which the message "It is more blessed to give than to receive" was out of fashion. It was

quite impossible to reconcile the teachings of Christ with that policy. So far as he was able to see, there were many good signs about their churches. There seemed to be more young children attending them now than twenty years ago, while the Sunday schools were conspicuously successful. There was never a time when their message was making so much headway amongst thoughtful men and women. The essence of Christianity was the life they led, and what was needed was a common desire to lead a Christian life. In the course of his remarks Mr. Holt expressed his belief that the fine public spirit to be found in Liverpool to-day was largely traceable to the beneficent influence in the past of one of their Irish Ministers—Rev. J. Hamilton Thom.

A stirring address from Rev. W. G. Tarrant followed, in which he expressed his pleasure in being asked to preach the Annual Sermons on this auspicious occasion and urged that the Association should endeavour to make the year memorable by the number of young lives added to their schools and congregations. It was their duty, said the speaker to raise up barriers behind which the young people would be protected from influences which brought so many to ruin.

The Hon. Secretary (Mr. C. J. M'Kisack) submitted the Annual Report of the Committee which recorded a steady year's work in spreading the principles of Unitarian Christianity and the Rev. G. J. Slipper (Hon. Treasurer) presented the Statement of Accounts.

The Chairman moved the adoption of the reports and thanks to the officers and subscribers. Mrs. Thompson seconded, and the resolution was carried.

A resolution expressing the Association's adherence to its foundation principles was passed, on the motion of Mrs. Davies, seconded by the Rev. G. J. Slipper.

On the motion of Sir John Campbell,, M.P., seconded by the Rev. E. Lockett the Secretary and Treasurer were reappointed, and the following were elected to the Committee:—Rev. James Kennedy, Mrs. J. Glynne Davies, Rev. P. Godding, George J. Hill, Rev. J. A. Kelly, R. M. Laird, Miss M'Caw (Banbridge), Henry J. F. Orr, Rev. H. J. Rossington, M.A., B.D., Harold Thomas, Rev. Matthew Watkins, and Rev. Albert Whitford.

A vote of thanks to the Chairman, the Minister and Committee of the First Church, and the tea makers was moved by Rev. M. Watkins, who expressed the Association's great indebtedness to Rev. Alex. Gordon, whose mental vigour and untiring zeal for their cause should be an example to all. Mr. Harold Thomas seconded and the resolution was passed by acclamation. After a hymn and the pronouncement of the benediction, the proceedings characterized by an enthusiasm worthy of the occasion, were brought to a conclusion.

Some Great Preachers.

Dr. Alexander Maclaren.

Regarded in his day as the greatest of Non-conformist preachers in England, not a few of our ministerial readers will concur in our tribute to him as deserving of all honour. A Scotchman, born in 1826, and educated at Glasgow University, he was yet destined to live and labour for the greater part of his ministerial career in Manchester. Prior to that, twelve years' work in Southampton had made him widely known and prepared for his unparalleled success in the northern city. His Baptist connexion built for him the capacious Union Chapel, Manchester, which for many years contained one of the largest and most loyal congregations any Christian minister could wish. Not only Baptists, the admiring members of Dr. Maclaren's own household of faith, but representatives of all

Christian communities flocked to hear the famous preacher. Fairly tall in stature, slender in build, with ascetic features, he had no difficulty in securing and sustaining the interest of his hearers when he elucidated some great text. His accent revealed his Scottish descent, as did also his logical development of his subject. Extemporaneous in his mode of preaching, devoid of all sensationalism of subject or of treatment, he preached with marvellous power and most manifest sincerity. It was really wonderful how for so many years he held together his immense congregation. It was only possible by the most careful economy of strength and the most systematic restriction of his activities. He made it perfectly plain that he could not and would not undertake the multifarious duties which fall to the modern minister of religion. Only by constant and systematic study, and by making the preaching of Christ's gospel his supreme work in life could be satisfy his own high standard and the unceasing demands made upon him. His congregation wisely provided him with an efficient assistant to do pastoral and other duties of the church leaving Dr. Maclaren to devote himself primarily to the preaching office. Few men ever succeeded so well as well and maintained so consistently high a standard of public utterance through a long term of years. He has himself summed up his great objective in the following words :—

"I have been so convinced that I was best serving all the varied social, economical and political interests that are dear to me by preaching what I conceived to be the Gospel of Jesus Christ, that I have limited myself to that work. I am sure, with a growing conviction day by day, that so we Christian ministers best serve our generation. My work, whatever yours may be, is and has been for thirty-eight years, and I hope will be for a little while longer yet, to preach Jesus Christ as the King of England, and the Lord of all our communities, and the Saviour and friend of the individual soul."

The effect of his preaching was due not only to its Christian temper and appeal but also to the impressive personality of the preacher. No minister of his day was called upon more frequently to publish his sermons and addresses, and the latter appeared in many volumes. They all betray his close and intense familiarity with the scriptures, many of them being expository in character. This familiarity with Holy Writ was the outcome of daily and long-continued study. It was said that he made a practice of reading chapters daily from the original Hebrew and Greek of the Old and New Testaments. He was therefore well fitted not only to preach but to interpret, and his volumes on the Psalms in the Expositor's Bible testify not only to his scholarship but also to his spiritual insight into the meaning of those great well-springs of religious devotion. While we, as belonging to those privileged to hear the great preacher in his prime, are fully aware that even his finest published sermons only hint at his essential greatness, as indicated to those who actually looked upon him as with flashing eye and animated face he rose to the height of his great argument, yet we wish to justify to those not so privileged the reason of Dr. Maclaren's undying fame as a prince of Christian preachers.

We give our citation from a sermon based on Mark 7 : 33,34 : "He touched his tongue, and looking up to heaven He sighed, and saith, Ephphatha, that is, Be opened." It is taken from his publication, "The Secret of Power," and is entitled—

"The Pattern of Service."

Christ's touch is His willing contact with man's infirmities and sins, that He may strengthen and hallow.

And the lesson is one of universal application. Wherever men would

help their fellows, this is a prime requisite, that the would-be helper should come down to the level of those whom he desires to aid. If we wish to teach, we must stoop to think the scholar's thoughts. The master who has forgotten his boyhood will have poor success. If we would lead to purer emotions, we must try to enter into the lower feelings which we labour to elevate. It is of no use to stand at the mouth of the alleys we wish to cleanse, with our skirts daintily gathered about us, and smelling-bottle in hand, to preach homilies on the virtue of cleanliness. We must go in among the filth, and handle it, if we want to have it cleared away. The degraded must feel that we do not shrink from them, or we shall do them no good. The leper, shunned by all, and ashamed of himself because everybody loathes him, hungers in his hovel for the grasp of a hand that does not care for defilement, if it can bring cleansing. Even in regard to common material helps the principle holds good. We are too apt to cast our doles to the poor like the bones to a dog, and then to wonder at what we are pleased to think men's ingratitude. A benefit may be so conferred as to hurt more than a blow; and we cannot be surprised if so-called charity which is given with contempt and a sense of superiority, should be received with a scowl, and chafe a man's spirit like a fetter. Such gifts bless neither him who gives nor him who takes. We must put our hearts into them, if we would win hearts by them. We must be ready, like our Master, to take blind beggars by the hand, if we would bless or help them. The despair and opprobrium of our modern civilisation, the gulf growing wider and deeper between Dives and Lazarus, between Belgravia and Whitechapel, the mournful failure of legalized help, and of delegated efforts to bridge it over, the darkening ignorance, the animal sensuousness, the utter heathenism that lives in every town of England, within a stone's throw of Christian houses, and near enough to hear the sound of public worship, will yield to nothing but that sadly forgotten law which enjoins personal contact with the sinful and the suffering, as one chief condition of raising them from the black mire in which they welter.

The effect of much well-meant Christian effort is simply to irritate. People are very quick to catch delicate intonations which reveal a secret sense, "how much better, wiser, more devout I am than these people!" and wherever a trace of that appears in our work, the good of it is apt to be marred, We all know how hackneyed the charge of spiritual pride and Pharisaic self-complacency is, and, thank God, how unjust it often is. But averse as may men be to the truths which humble, and willing as they may be to assume that the very effort to present these to others on our parts implies a claim which mortifies, we may at least learn from the threadbare calumny, what strikes men about our position, and what rouses their antagonism to us. It is allowable to be taught by our enemies, especially when it is such a lesson as this, that we must carefully divest our evangelistic work of apparent pretensions to superiority, and take our stand by the side of those to whom we speak. We cannot lecture men into the love of Christ. We can but win them to it by showing Christ's love to them; and not the least important element in that process is the exhibition of our own love. We have a gospel to speak, of which the very heart is, that the Son of God stooped to become one with the lowliest and most sinful; and how can that gospel be spoken with power unless we, too, stoop like Him?

We have to echo the invitation, "Learn of me, for I am lowly in heart"; and how can such divine words flow from lips into which like grace has not been poured? Our theme is a Saviour who shrunk from no sinner, who gladly consorted with publicans and harlots, who laid His

hand on pollution, and His heart, full of God and of love, on hearts reeking with sin ; and how can our message correspond with our theme if, even in delivering it, we are saying to ourselves, "The temple of the Lord are we : this people which knoweth not the law is curst" ? Let us beware of the very real danger which besets us in this matter, and earnestly seek to make ourselves one with those whom we would gather into Christ, by actual familiarity with their condition, and by identification of ourselves in feeling with them, after the example of that greatest of Christian teachers who became "all things to all men, that by all means he might gain some" ; after the higher example, which Paul followed, of that dear Lord who, being highest, descended to the lowest, and in the days of His humiliation was not content with speaking words of power from afar, nor abhorred the contact of morality and disease and loathsome corruption ; but laid His hands upon death, and it lived ; upon sickness, and it was whole ; on rotting leprosy, and it was sweet as the flesh of a little child.

The same principle might be further applied to our Christian work, as affecting the form in which we should present the truth. The sympathetic identification of ourselves with those to whom we try to carry the gospel will certainly make us wise to know how to shape our message. Seeing with their eyes, we shall be able to graduate the light. Thinking their thoughts, and having in some measure succeeded, by force of sheer community of feeling, in having as it were got inside their minds, we shall unconsciously, and without effort, be led to such aspects of Christ's all-comprehensive truth as they must need. There will be no shooting over people's heads, if we love them well enough to understand them. There will be no toothless generalities, when our interest in men keeps their actual condition and temptations clear before us. There will be no flinging fossil doctrines at them from a height, as if Christ's best gosepl were, in another than the literal sense, "a stone of offence," if we have taken our place on their level. And without such sympathy, these and a thousand other weaknesses and faults will certainly vitiate much of our Christian effort.

We have here the true healing power and the consciousness of wielding it set forth in the Lord's authoritative word.

All the rest of His action was either the spontaneous expression of His true participation in human sorrow, or a merciful veiling of His glory that sense-bound eyes might see it the better. But the word was the utterance of His will, and that was omnipotent. The hand laid on the sick, the blind or the deaf was not even the channel of His power. The bare putting forth of His energy was all-sufficient. In these we see the loving, pitying man. In this blazes forth, yet more loving, yet more compassionate, the effulgence of manifest God. Therefore so often do we read of the very syllables with which His "voice then shook the earth," vibrating through all the framework of the material universe. Therefore do the gospels bid us listen when He rebukes the fever, and it departs ; when He says to the demons, "Go," and they go ; when one word louder in its human articulation than the howling wind hushes the surges ; when "Talitha cumi" brings back the fair young spirit from dreary wanderings among the shades of death. Therefore was it a height of faith not found in Israel when the Gentile soldier, whose training had taught him the power of absolute authority, as heathenism had driven him to long for a man who would speak with the imperial sway of a god, recognised in His voice an all-commanding power. From of old, the very signature of divinity had been declared to be "He spake, and it was done" ; and He, the breath of whose lips could set in motion material changes, is that eternal Word, by whom all things were made.

What unlimited consciousness of sovereign dominion sounds in that imperative from His autocratic lips! It is spoken in deaf ears, but He knows that it will be heard. He speaks as the fontal source, not as the recipient channel of healing. He anticipates no delay, no resistance. There is neither effort nor uncertainty in the curt command. He is sure that He has power, and He is sure that the power is His own.

There is no analogy here between us and Him. Alone, fronting the whole race of man, He stands—utterer of a word which none can say after Him, possessor of unshared might, and of His fulness do we all receive. But even from that divine authority and solitary sovereign consciousness we may gather lessons not altogether aside from the purpose of our meeting here to-day. Of his fulness we have received, and the power of the word on His lips may teach us that of His word, even on ours, as the victorious certainty with which He spake His will of healing may remind us of the confidence with which it becomes us to proclaim His name.

His will was almighty then. Is it less mighty or less loving now? Does it not gather all the world in the sweep of its mighty purpose of mercy? His voice pierced then into the dull cold ear of death, and has it become weaker since? His word spoken by Him was enough to banish the foul spirits that run riot, swine-like, in the garden of God in man's soul, trampling down and eating up its flowers and fruitage; is the word spoken of Him less potent to cast them out? Were not all the mighty deeds which He wrought by the breath of His lips on men's bodies prophecies of the yet mightier which His Will of love, and the utterance of that Will by stammering lips, may work on men's souls. Let us not in our faint-heartedness number up our failures, the deaf that will not hear, the dumb that will not speak, His praise; nor unbelievingly say Christ's own word was mighty, but the word concerning Christ is weak on our lips. Not so; our lips are unclean; and our words are weak, but His word—the utterance of His loving will that men should be saved.—is what it always was and always will be. We have it, brethren, to proclaim. Did our Master countenance the faithless contrast between the living force of His word when He dwelt on earth, and the feebleness of it as He speaks through His servant? If He did, what did He mean when He said, "He that believeth on me, the works that I do shall he do also, and greater works than these shall he do, because I go unto the Father."

Women's League.

News of the Branches.

At Larne on May 12th, the monthly meeting of the Women's League was held in the Schoolroom, at 7-0 p.m. Over 40 Larne members were present, one from Raloo, one from Cairncastle, and even a breakdown did not prevent the six Ballycarry members from being present. The minutes of the last meeting shewed that this Branch is very much alive. Arrangements were made to hold a paper-flower class in June.

Mrs. E. R. Jackson, travelled from Belfast to address the meeting on "Possibilities of the League," and in presenting an Annual Report of an imaginary branch, gave the Larne Branch something to discuss. From the interest taken in the various activities suggested by Mrs. Jackson, it is evident the Larne Branch are planning an active campaign. A delicious tea was served by the Committee through the generosity of the President, Miss Kinder, who was, unfortunately, owing to ill-health, unable to be present.

At Mountpottinger the last meeting of the Winter Session took place in the Schoolroom, on Wednesday, April 28th, at 8 p.m. Mrs. Watkins, the

President, in the Chair. Members of the Social Service Girls' Club entertained the meeting with drill, dance and elocution. The Misses Sewell and Orr also gave interesting items. Samples of the work done by the Sewing Circle were on show and orders solicited.

At Comber on Monday, May 17th, the League members gathered to hear an address by the Organising Secretary of the Belfast Girls' Club Union, Miss Frances Heron. Members of the Social Service Girls' Club gave exhibitions of drill, dancing and elocution. They were entertained to supper by the Branch and each carried away a large bunch of flowers as a souvenir of the evening. The Comber Branch associated with the Girls' Club Union for the purpose of using the Holiday House, Drumallan, Carnlough, should the opportunity arise. Mrs. Cecil Andrews proposed a vote of thanks to Miss Heron, for speaking and to Mrs. E. R. Jackson, for arranging the programme.

Templepatrick United Service.

The united gathering in the Meeting House, Templepatrick, for the promotion of deepening the Spiritual Life of the people was a truly helpful one.

As I sat in that peaceful and hallowed House with the sunshine streaming through the beautiful stained windows, one sacred to the memory of Dr. Robert Campbell, whose untimely death will ever be deplored, joined in the Hymns of praise with old and new friends, and listened to the earnest and eloquent appeal of the Moderator, Rev. W. H. T. Tilson, M.A., for the practical every day religious life, I felt it was good to be there.

Every available seat was occupied, many having to stand in the vestibule. Mr. Entwistle, the Parish Church Organist presided at the Organ, and Mrs. Moore, Ballyclare, was heard to great advantage in a beautiful rendering of "Abide with me." Their services were very much appreciated.

It was an inspiring thing to hear this large congregation join so heartily in the praise Service, owing I think to the choice of Hymns and well known tunes. I hope the Laymen's League will note this for their Annual Service.

The congregation of Templepatrick extended welcome hospitality to all present, and many were the expressions of appreciation we heard of the uplifting Spiritual Service and the generous hospitality of our friends.

There were representatives present from all the congregations in the Presbytery of Templepatrick, viz. Ballycarry, Glenarm, Raloo, Cairncastle, Crumlin and Ballymoney. Antrim Presbytery—Ballyclare, Greyabbey, Newtownards, Belfast (Rosemary Street), Larne. The following ministers were present.—The Moderator and Preacher for the day, Rev. W. H. T. Tilson, M.A., Rev. A. Turner, Rev. G. E. Bowen, Rev. A. Whitford, Rev. J. M'Cleery, Rev. A. M. Bell, Rev. E. Thompson.

M. M. G.

Forward Movement.

The Effort at Holywood.

In response to the Church's call for a forward movement and the deepening of the religious life in our fellowship, the Holywood Congregation took two definite and practical steps. In the first place they revived last November the Pre-Communion or Preparation Service which had been allowed to lapse for some years, owing to the difficulty of getting people to attend it. There was an attendance of over forty members at this Friday evening Service, and the attendance at the Communion Service on the following Sunday was the largest for many years. In the second place, in order to increase the attendance at the Sunday Services, members of the Committee at a meeting in January last, unanimously pledged themselves

to attend, as far as possible, both services of their church on Sundays, for at least three months, and at the end of that period, having thus set an example to their fellow-members, to take further steps to influence defaulters.

On Sunday, April 25th, towards the close of the three months mentioned, the Minister took as his subject at both services the question, "What shall we do now?" In the course of the morning address, he said there were two questions to be considered in regard to the Committee's effort. The first was, what had been its results, had it succeeded or failed? He answered this question unhesitatingly for himself, for the members of the Committee concerned, and for all who had with any regularity attended the Services during the three months, that the action of the Committee had been thoroughly justified and largely rewarded. It had not only improved the attendances at Sunday worship, but it had brought a new spirit of comradeship, courage and hope into the life of the Church. The members of the Committee had loyally kept their resolve, and he thought they had been happy in keeping it; and although more might have joined with them and shared both their obligation and their joy, there had as the result of their endeavour been a marked improvement in the congregations, especially at the evening Services. But the greatest good from the effort was not to be gauged by the counting of heads, although the heads, and the hearts, had contributed to it; the greatest gain had been in encouraging one another. The thing had been well done, had been thoroughly worth doing, and would be a happy experience in his ministry at Holywood.

The second, and more vital question was, "What shall we do now?" Was their effort to come to an end with the three months? Were they going to let go what they had gained in this brief effort, or were they going to determine to hold, consolidate and extend what they had won—the better attendances, the finer spirit of fellowship in a common endeavour, and the encouragement it had evoked. Were those who had been "twicers" for three months now going to be "oncers" again, or grow slack and irregular in joining the worship of their Church. He hoped that the "twicers" would have formed a habit which they would find it happy and beneficial not to break, that their experience of three months' fidelity had convinced them that what they had done had been good for them as well as helping and encouraging their brethren. What had been so much worth while for three months was worth continuing. They had done so well, that it was clear they could do better. He was sure that if the Committee would maintain and continue their resolve, the attendance would continue to improve and the new and better spirit would spread more widely. He ventured to answer for them the question, "What shall we do now?" The answer was: "Having begun a good work and seen its beginning rewarded, we will go on with it, sure that further effort will be crowned with further blessing. Having begun a forward movement, we will not at the end of its opening stage turn back, but still go forward. The church of the living God, the Church of Jesus, the Church of our fathers and mothers, deserves our best prayers, our best thoughts, and our best services. Therefore, what we have begun we will go on to complete. That is what we will do now."

The speaker emphasised that the condition of progress was the condition Jesus insisted on, again and again, in His teaching. "If ye continue," "if ye abide," if you don't turn back but go on steadfastly. It was men and women of continuance their Church wanted. They must continue their efforts to strengthen and deepen their social worship. Each one must do his part, by his presence and prayers, to make that worship

more real and to make it touch and consecrate the lives of as many of their members as possible. This was not only the Minister's task; it was the reasonable service of each and all of them. They must continue to endeavour more earnestly to seek in their worship the inspiration for service. They must make God's interests their own, or they would fail to find that their interests were God's. They must continue to seek and realise a truer and worthier idea of what a Christian Church is and what are the privileges and obligations of membership in it. The Church was a sacramental body— a body which is the medium and instrument of a divine spirit—the spirit of God in Christ. A Christian Church was not a religious club, it was not a theological debating society, nor was it merely an association for the propagation of certain opinions which people agreed to holding. A man could not be a member of a Christian Church without having his part in the life and service of Christ. He could not become a member by merely paying a stipend or subscribing to certain opinions about religion. The Church existed to bring the life of God to men, and they could only really belong to it, be a member of it, in so far as they sought that life and strove to live it and share it with others. Finally, they must continue to strive to make their Church a Missionary Church. Otherwise they could have no real "Forward Movement." Christianity was essentially a missionary religion, and when a Church lost the missionary spirit it ceased to be Christian and it also ceased to live. "Ye shall be my witnesses . . . unto the uttermost parts of the earth." When Christians neglected their Master's commission, they forfeited his presence and His blessing. The selfish Church, concerned only for its own interests, was always a dying Church. This Missionary Spirit only could bring new life and new hope to the Church of their fathers.

Non-subscribing Presbyterian Church of Ireland.

Bangor Congregation

SERVICE EACH SUNDAY EVENING

At 7 o'clock,

IN

Thompson's Tea Rooms, Main St.

(OPPOSITE POST OFFICE)

Minister: Rev. A. Whitford, Moneyrea.

Hon, Treasurer:
Mr. T. LILLIE,
6 Bingham St., Bangor.

Hon. Secretary:
Mr. GEORGE HILL,
45 Ballyholme Esplanade.

The Annual Meetings in June.

Programme of Proceedings.

The programme of the General Synod of the Non-Subscribing Presbyterian Church in Ireland is set forth below, and the Committee is anxious to secure good attendances both on the part of the Ministers and Laymen. An earnest appeal is made for a much larger interest in these meetings which are of great importance to our Congregations.

The Reception on Tuesday Afternoon, 15th June, is arranged to give the members of our Churches an opportunity of meeting together, and a cordial welcome is extended to all. Invitations cards may be obtained from the Minister of each Congregation and at the Depository, 35 Rosemary Street, Belfast.

It would much oblige if all acceptances could be notified to the Clerk, Rev. G. J. Slipper, 7 Trevor Hill, Newry, Co. Down, not later than Friday, June 4th.

Tuesday, June 15th.

12 Noon.—Annual Meeting of the Remonstrant Synod of Ulster.

3 p.m. (approx.).—Adjourned Meeting of the Association of Irish Non-Subscribing Presbyterians and other Free Christians.

5-30—7 p.m.—Reception in the Central Hall.

8 p.m.—Divine Service with Sermon, conducted by the out-going Moderator (Rev. W. H. Townley-Tilson, M.A.). Collection in aid of the Incidental Expenses Fund.

Wednesday, June 16th.

10 a.m.—Communion Service conducted by the Moderator.

11 a.m.—Annual Meeting of the General Synod.

6 p.m.—Annual Dinner (arrangements will be announced later).

8 p.m.—Address by the Rev. Alexander Gordon, M.A., to the Ministers and Members of our Churches only, on "The Place of the Synod in our Church Life." [The general public not admitted, as stipulated by the speaker]. Collection in aid of the Incidental Expenses Fund.

All Meetings, except the Reception, will be held in the First Presbyterian Church, Belfast.

Rev. James Kennedy.

An Appreciation.

[We have great pleasure in reproducing for the benefit of our readers, an appreciation of the character and work of the Rev. James Kennedy, as it appeared in the columns of "The Weekly Telegraph," of February 13th. We all share in the hope expressed in the concluding words of the article, that our old and esteemed friend will be spared to enjoy the rest of his well-earned retirement and to see the work he carried on continued through the successful labours of his assistant and successor.]

There is no better known minister in the Non-Subscribing Presbyterian Church of Ireland than the Rev. James Kennedy, minister of the Larne and Kilwaughter Congregation, who has been released by the Presbytery of Antrim from the active duties of the ministry. This is but natural, after a ministerial career of over 56 years, 47 of which were spent in the large and important Larne congregation. But it is not to age alone, however honoured that may be, that the subject of our sketch owes his prominence in the Church to which he belongs. By his great intellectual gifts, by his wisdom in counsel and readiness in debate, he has deservedly earned the prominence which is so unanimously accorded him. It is a melancholy thought to many, within the confines of the Church and without, that his congregation has received permission to choose an assistant and successor, but there is also the

feeling of gratitude for a life well spent in the service of humanity, and the consequent wish that the evening of his days may be spent in peace and happiness among the people for whom he laboured so long and so earnestly.

It is impossible to adequately write of Mr. Kennedy and his manifold activities. The lapse of years, and above all his modesty and reluctance to speak of himself, forbids anything more than a somewhat perfunctory retrospect. For always it is of others Mr. Kennedy talks—seldom of himself. Though he filled most of the important offices in the Non-Subscribing Church, and though he filled a big place in the communal life of East Antrim, he never sought the limelight, but rather chose to exert an immense influence "behind the throne." Yet there were few to best him in debate, and as a writer and speaker he took high rank. His sermons were scholarly yet understandable. Never above his people's heads, his illustrations were apt and full of common-sense, betraying a shrewd knowledge of everyday life as well as of the spiritual and natural worlds. In his prime he was, too, a delightful impromptu speaker. Gifted with a fine vocabulary, many of his speeches in public life were little cameos, clear cut and brilliant. Ordinary platitudes formed no part of his "stock-in-trade," and often he rose to heights of real eloquence.

A native of the Dromore district, Co. Down, Mr. Kennedy was born on the 21st of November, 1842, and in early life he was trained for and acted as a National School Teacher—a training that was to stand him in good stead in years to come. But his thoughts were turned to the ministry of his Church, and to this end he entered Queen's College, Belfast, and also attended the lectures of the eminent theological professors of the Non-Subscribing Presbyterian Church.

Thus he is the only surviving minister who as student studied under the guidance of Dr. Montgomery and the Rev. John Scott Porter. At Queen's College, too, he was a student under the Rev. Dr. M'Cosh, Professor of Logic and Metaphysics. Those were names to conjure with in those days, and great was the influence of such professors on the after-life of the young student.

In 1869 he was "called" to Rademon, near Crossgar, in his native county, and when he came to ordination he declared that the primary object and purpose of his life was "to preach Christ as the Way, the Truth, and the Life," in order that with himself those whom he could influence should "put on Christ" in their daily life and conversation, and not at spasmodic intervals of high religious emotion. That was the keynote of his life, and, repeating that declaration nine years later at Larne, it can be truly said he faithfully endeavoured to live up to it. Jealous for the honour of his own Church, Mr. Kennedy was ever tolerant of the views of others, and a proud possession in his long life is his intimate friendship, born of mutual respect, with men of all shades of religious and political thought.

It was on November 5th, 1878, he was installed at Larne as assistant and successor to the Rev. Classon Porter, and thus commenced a connection with the Larne congregation that is now nearing 48 years. His new position was by no means secure. It was no easy matter to try and take the place of Mr. Porter, one of the great personalities of the day, a gentleman who by his erudition, eloquence, and literary ability held a position of great influence in Ulster and even in circles further afield.

Those were pioneer days in many branches of human thought and progress. Locally Mr. Porter was chief adviser to Mr. M'Garel in the erection of the Town Hall and the M'Garel Buildings, of both of which he was a trustee from the beginning, and in due season Mr. Kennedy became a trustee of the hall and the reading room,

sitting as such with the late Mr. Malcolm M'Neill, Mr. John Crawford, Mr. Alex. Williams and Mr. John Fullerton, until the adoption of the Free Libraries' Act enabled those gentlemen to pass on the hall, etc., to the Board of Town Commissioners.

It is said that history repeats itself. In a sense that is true, for in the days referred to, when national education came, other Protestant denominations opposed it as not being sufficiently Biblical. Presbtyerians pluckily went so far as to raise a fund to pay their own teachers. But, in a few years, after a memorable Synod held at Omagh, that state of affairs came to an end. Concessions were made, and Presbyterians became as enthusiastic in support of national education as any.

But, although the Presbyterian Church for a time was opposed to the new system, there were individual exceptions, among whom were Mr. Edward (afterwards Sir Edward) Coey, who joined with Mr. Porter, Dr. Kirkpatrick, Rev. Mr. Moore, and others in founding Larne National Schools, to the upkeep of which he annually subscribed until his death. (It is not out of place to mention that his heir, the late Mr. Edward Coey, was also an annual subscriber to the funds of this school until his death, and the latter's son, Captain Edward Coey, is a subscriber to-day, as is also Mr. Patrick Crawford, nephew of another practical educationist, the late Mr. John Crawford).

A little later, under Mr. Porter, Larne No. 2 National School was established, followed by Kilwaughter Male and Female, Craiganorne, and Ballyrickardmore. To the management of these Mr. Kennedy succeeded, and here his early training was of great advantage The work involved much clerical and other work, a great expenditure of time and energy and money, but no remuneration. It was deemed by him a part of his duty, however, and there are many still living to bear witness that in this respect, he "served his day and generation" well.

In due time came Larne Grammar School. This was to some extent the outcome of a friendly controversy between two grand old men, the late Sir Edward Coey and the late Mr. John Crawford. The former gave the splendid site on which the school stands, and contributed £1,000, whilst the latter provided the princely sum of £5,000. But the part played by Mr. Kennedy in the founding of that fine institution cannot be over-estimated and ever since it has been one of his constant cares.

The school was vested in seven trustees, of whom Mr. Kennedy is the only survivor, and Mr. Kennedy was the first chairman of the trustees, the Rev. Mr. Meek (First Larne) acting as Secretary. On Mr. Meek's removal to Rothesay, Mr. Kennedy assumed the Secretaryship, and still holds that office, though recently a younger member of the Board, Mr. S. M. Bailie, J.P., has assisted him with the duties. The trust deed provides that the Minister of First Larne and the Minister of the Old Presbyterian Congregation of Larne shall always be trustees of the school.

Attention to these multifarious duties did not mean the neglect of congregational work, as the splendidly ordered way "at the Head of the Town" makes evident. Members of the Old Presbyterian Congregation (the Messrs. Kirkpatrick and their uncle, Mr. Johnston, setting the example) contributed from time to time sums eventually amounting to about £1,000 for the benefit of the poor of Larne, without distinction of sect or party. In due course Mr. Kennedy was appointed trustee of this fund also, and for many years was sole manager thereof. Now when his activities have had to be curtailed he has the assistance of Mr. Patrick Crawford and Mr. S. M. Bailie.

During Mr. Kennedy's ministry, Mr. John Crawford presented the congregation with an exquisitely-toned

and costly organ, and the installation of this is one of Mr. Kennedy's most pleasurable memories. Mr. Crawford also gave a donation of £500 for congregational purposes, as well as donations to every congregation in Larne, Protestant and Catholic alike, and to a few in the country. But only Mr. Kennedy, who was his almoner, knew how poor and needy were privately helped by him.

Nor must it be forgotten that during Mr. Kennedy's ministry a picturesque and comfortable manse has been erected in the spacious grounds surrounding the Old Meeting House. Here, by consent of his congregation Mr. Kennedy is to remain for his life, and a retiring allowance of £200 per annum has been most cordially assured to him. That he may for many years enjoy this acknowledgement of his worth and the esteem and love of his people, is the sincere wish of many besides the worshippers of the Old Presbyterian Congregation of Larne and Kilwaughter.

Therefore.

I believe in the Fatherhood of God.
Therefore, I have no fear, but go about my daily work in trustfulness and gladness of heart.

I believe in the Brotherhood of Man.
Therefore, I love my fellow-men, and act with good will toward all.

I believe in the Leadership of Jesus.
Therefore, I follow Him.

I believe in Salvation by Character.
Therefore, I keep my heart pure, and my thoughts set upon high things, that I may grow into the life divine.

I believe in the Progress of Mankind, onward and upward forever.
Therefore, the cares of this world cannot utterly weigh me down. The glory of the unseen is ever before me. I live not for this world only, but in anticipation of an infinite future. — Commentary on "Our Faith" by Rev. Frederick B. Mott.

Reports.

Unity Guild.—The first excursion of the season was held on Saturday, May 8th, 1926, to Colin Mountain, Dunmurry. There was a party of about 45. Many made the climb to the top of the mountain and enjoyed the very fine view. We returned to the schoolroom for tea, and Mr. Walter Roberts very kindly brought his gramophone down and entertained us. Our very very best thanks are due to our Dunmurry friends for their kind hospitality. Everyone agreed that a most enjoyable afternoon had been spent.

Holywood.—The Sunday School Scholars had their customary May Sunday Flower Service, on May 2nd. Each scholar brought a bunch of spring flowers to the Church at the Morning Service, and later in the day these were taken by other Scholars to the Hospital for Children, Queen Street, Belfast, Special hymns were sung and an address given by the Minister. The Children also made their usual collection in aid of the Sunday School Cot in the Hospital. This amounted to £2.

Mountpottinger.—With the coming of the light evenings and the anticipation of warmer days the week-night activities have perforce entered upon their annual period of slumber to awaken, we hope, next Autumn with renewed energy. Sunday, May 16th, was an appropriate day for our "Full Attendance Sunday," since it practically coincided with the laying of the Foundation Stone of the Church fifty-two years previously. The experiment was pronounced a success in spite of the influenza epidemic which had claimed for its victims some of our most stalwart members. The Minister occupied the pulpit and gave two thoughtful addresses which were thoroughly in keeping with the event.

Social Service Girls' Club.

The annual display and presentation of prizes was held in the Central Hall, on 13th May, when three was a large

attendance of parents and friends of the members. Miss M'Cready, Hon. Secretary and Treasurer of the Belfast Girls' Club Union, occupied the chair. The Senior Club contributed a Drill Display and two teams of Folk Dancing taught by Miss Minnie Campbell, two elocution teams with scenes from "The School for Scandal," and "Two Gentlemen of Verona," taught by Mrs. Jackson. The choir rendered two songs, viz., "Erin, the Tear and the Smile," and "The Canadian Boat Song," conducted by Miss A. Coulter, for which they gained First Place at the Belfast Musical Competitions, and were awarded the Loopbridge Cup. The Junior Club contributed a Drill Display and a Folk Dancing Team; this team gained First Place with 100 per cent. at the B.G.C.U. competitions, and were taught by Miss Campbell. The elocution team gave a performance of the "Mad Hatter's Tea Party," and was taught by Mrs. Jackson. The choir gave a rendering of "The Ash Grove," conducted by Miss Vida Donaldson, for which they gained First Place at the B.M. Competitions. The Play Centre Club (ages from 6 to 10 years), delighted the audience with their presentation of "The Sleeping Beauty," and were trained by Miss May Patterson and Miss M'Callister, also by the "Clap Dance," taught by Miss Campbell. All the above items were entered with 13 teams of Needlework for the B.G.C.U. Competitions. The needlework section gaining four Firsts; four Seconds, and two Third Places. The Needlework was in charge of Mrs. Jackson, Mrs. Rea, Miss Montgomery, Miss Ringland and Miss Dowds. The helpers and members are to be congratulated on the high standard attained in all branches of the Club work. A special feature of the programme was the delightful dancing and recitations given by Miss Eileen Miller, at the request of the Club members. Her performances were so much enjoyed that she very generously responded with repeated encores. Mrs. Jackson very kindly gave recitations, which were also much appreciated.

Obituary.

Miss E. J. Jardine.

By the death on Monday, May 3rd., of Miss Eliza Jane Jardine, Clanmurray, a valued link with the past has been removed from the household of our faith. Miss Jardine had been connected all her life with the Dromore Church and Sunday School, and the record throughout is of a most faithful worshipper and devoted worker. Born in Dromore on the 23rd May, 1841, she had reached the ripe age of 85, and was baptized by the late Rev. W. B. Miniss. Early in childhood she became a scholar, and for over half a century was a teacher, and at the time of her death was Superintendent. Her bright influence, and radiant warm-hearted nature, has left its mark, and permanent memories, on the minds of all connected with the Sunday School. Her seat in Church was so rarely unoccupied, wet weather or fine, that if it was empty her fellow-worshippers always felt there must be some strong reason for her absence, and there was no activity in connection with Church or School, intended to do good, or give innocent pleasure that failed in meeting with a friendly response. As infirmities of age grew upon her it was with great regret that she gave up the Sunday School, then one service, then another. Her efforts however, were not confined within her own household of faith. In various other ways her religion expressed itself. She was identified with practically all the local philanthropic organisations, and rendered, in particular, constant and valuable help to the Cowan-Heron Hospital, and to the Temperance Movement, into which she threw herself with great ardour. Such disinterested service was appreciated, and its reward was more and more work. Of strong individuality and

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great business capacity, her honest and straightforward methods were the admiration of all who had anything to do with her. Ministers and others, who had occasion to visit her, were sure to find at her home a hearty welcome, and ungrudging hospitality.

The interment took place on Wednesday, May 5th. There was a large and representative assembly at the funeral, and at all the houses on the route of the procession to the Church the blinds were drawn. A short service was held in the Church, conducted by the Minister, the Rev. Alfred Davison, who was assisted at the grave-side by the Rev. G. J. Slipper,

On the following Sunday, a Memorial Service was held, when Mr. Davison delivered an appropriate discourse, in the course of which he paid a high tribute to one whom he had known so long, and spoke of her many-sided valuable qualities, which made her influence so great a power for good.

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